

*The *Stellar *Ray*

The Oldest and Newest Thought in the Line of Progress

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The **Woman's Home Companion** for 1913-14 will contain stories by Margaret Deland, Grace S. Raymond and Molke Elliott Seawell. Anne Bryan McCall, Dr. Charles E. Jefferson and Ralph Waldo Trine contribute three splendid series full of high ideals and inspiration.

The American Magazine is now running two great romances—Angel Island and "The Woman's Law." Edna Ferber is writing her famous stories of Emma McChesney and Son. Five of the best reporters of American life now contributing are: Ida M. Tarbell, Hugh Fullerton, Peter Clarke Macfarlane, A. J. Wock and Ray Stannard Baker.

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Editorial Department

The Dawn of a Better Day.

H. C. HODGES.



E desire to call the attention of our readers to a few salient facts in the world of mind or the thought world.

Our contributors have reviewed progress in the field of science and the marvels of invention tracing the development of Humanitarianism from orphanages and improved prison systems to the Peace Conferences and the fruits of them. The toleration apparent among religious sects and the possibility of a not far distant day when there shall be a universal religion have also received attention, but the true source of all advancement has not been given due consideration.

The mighty river of progress with all its tributaries has its source in the mountain-regions of *Thought!* There has ever been a tendency to coerce these clear rills of light into some muddy stream of individual, sectarian or national utility. Time was when if a man dared to assert a truth, even though capable of demonstration, but contrary to established ideas, that the current of thought he had sent rippling down from the heights of inspiration or revelation must be damned up with the physical death of its transmitter! To modern *freedom* of thought is due all the advancement of this age. Edison and Marconi may tell the world that continents shall interchange communications—that ships may call each other across vast seas, and Edison and Marconi are permitted to live. It is due to modern freedom of thought that sectarianism dissolves in the light of a clearer vision of the majestic laws of human existence.

In keeping with the above is the report of the committee on Spiritual Healing or Faith Cure. This committee was appointed by a conference of the Clerical and Medical Professions held in London, England in October 1911. The committee included such prominent clergymen as the Rt. Rev. Herbert E. Ryle, dean of Westminster; the Very Rev. H. H. Henson, dean of Durban; the Very Rev. William R. Ings, dean of St. Paul's; the Rev. Christopher V. Childs; the Rt. Rev. Henry L. Paget, bishop of Stepney, and Arch Deacon Sinclair. The eminent phy-

Is There a Science of Medicine

By HENRY CLAY HODGES.

IT is remarkable that many physicians of today adhere as strictly to their *materia medica* and their drug formulas as did their progenitors of two centuries ago. Legislative bodies have been induced to pass laws which prohibit a loving mother from administering remedies to her children. If it be found that these arbitrary statutes have been violated parents and others are brought into court and treated as criminals, under the hypothesis that if a drug doctor had been employed life could have been saved. This theory would establish the presumption that no deaths would occur under the administration of the regular practitioner. But is this presumption rational? The answer is, "No," as is evidenced by the vacant chair in nearly every household in the land. Still our hospitals and dissecting tables are sprinkled with the innocent blood of their victims.

While nature abounds with remedial agencies, such as electric, and magnetic forces, those generated by the laying on of hands, a practice as old as man—the power of mind over matter—the propulsive influence of musical chords and color vibrations upon the human organism; while the earth yields abundance of lucious fruit and vegetable growths that will build healthy tissue, and the air is filled with unlimited vitalizing power, when the patient properly breathes; while all this is admitted to be true, the average medical practitioner keeps his mind centered upon the formulas and prescriptions of a past age, experimenting with precious lives entrusted to his care, searching through the archives of his so-called science for analogous cases, ever hoping, be it said to his credit, to find the precedent established in the past which shall restore the case in hand. His mind still fails to realize that no two cases are exactly alike, or if this truth dawns upon him, he is still more dependent upon the empirical "system." To any fair-minded student or practitioner the question of scientific classification of disease is one that must be answered with an emphatic "No, there is none," and it therefore follows that there is really no science of medicine. To any unprejudiced investigator of history, both sacred and profane, is revealed the truth that remedies, unrecognized as such by the medical fraternity, have proved to be the most efficacious in removing diseases, among which are many pronounced to be incurable by any known medical

degree of Pisces in quartile aspect, with Saturn in Sagittarius visible in that island.

We have seen the effect of the opposition of Saturn to Mars from Sagittarius to Gemini, but this is past, at least the worst effect. The conjunction of Mars and Jupiter in Cancer, in second degree, twenty-third minute, on twenty-sixth of April, one thousand eight hundred and ninety-five, took place in the seventh house at Havana, on the Western Horizon. Its influence remained in force until those planets formed their mutual opposition.

At the beginning of March, one thousand eight hundred and ninety-six, Saturn, whose sign Capricorn ascended, was in the tenth house, in opposition to the Sun. The insurrection of Cuba followed, and when Mars came into opposition with Jupiter in March, one thousand eight hundred and ninety-six, there was friction between the United States and Spain. It will be found that when the opposition of Mars and Jupiter from Aries and Libra, in square to the place of their conjunction, took place, on the thirteenth of April, one thousand eight hundred and ninety-eight, the first sea fight followed.

Saturn is now passing through Gemini, the sign that rules the United States, and the outlook for peace in Mexico seems a little dubious.

The Sun in the Sign of Gemini,

May 21st to June 21st



THE SUN in the sign of Gemini, or third house, strengthens the intellect, and inclines the native to the pursuit of literature, science or art, and to following some occupation connected with these. It favors educational, secretarial and clerical work, writings, documents, letters, literary work of a short ephemeral kind, such as in magazines, newspapers, pamphlets or small books, work connected with messengers, means of transit, the Post Office, etc. The mind is versatile and fond of change, but positive and strong. He is somewhat ambitious and aspiring, and may turn to public speaking and lecturing. He is fond of moving about, of walking and of short journeys, principally by land. He finds friends among literary people and others signified by Gemini, and may join some secret society or association, the activities of which are those of Gemini. He may be the most

SCIENCE AND THE VISIBLE
AURA

By Ella Wheeler Wilcox.

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In the oldest religions of earth we find mention of the auras.

Auras and haloes are generally supposed to be crowns of light hovering over the heads of saints.

By practical minded people the aura has long been regarded as a delusion of overwrought sensibilities.

Religious devotees, mediums, fanatics, poets and insane beings were alone considered susceptible to these hallucinations.

Theosophists have always talked of auras as a part of the mental and physical belonging of every human being.

But by the material mind the Theosophist is considered insane. And now comes Science lagging along, with its proof of what the Theosophists and other advanced souls have long known to be true.

That there is a haze of atmosphere surrounding the human body and differing in the case of each individual, and that its existence is susceptible of physical proof, is the assertion made by Dr. Walter J. Kilner, a London physician, whose investigation of the subject has covered many years.

In a book Dr. Kilner gives the result of his investigations, and invites those interested in the subject to make the same experiments, using the means which he employed to aid

the eye in perceiving what he calls the human aura.

Dr. Kilner maintains that he has not only perceived what the clairvoyants have declared they saw, but even more. Not only do people possess auras, according to Dr. Kilner, but their auras, differing in the case of each individual, and very distinctly so in the case of women and men, are probably inherited, he thinks. Then, too, he says the physical condition affects at once the aura.

Whatever value the revelation of auras will have for the scientific world, Dr. Kilner thinks it will lie in this point, for being thus affected by physical conditions, auras will be a distinct aid in diagnosis.

Dr. Kilner gives examples in his book of persons suffering from epilepsy whose auras all exhibited a different outline from those of persons in good health. The healthier a person the more distinct his aura.

"The influence of heredity and temperament upon the aura," says the doctor, "is one of the most fascinating parts of this subject, and at the same time it does not require a prophet to foresee that an inquirer in this direction is likely to reap a big harvest."

Dr. Kilner likens the aura to the rays proceeding from a magnet. When looked at through his screen the magnetic cloud emanating from a magnet appeared distinctly visible

Thirty-six were in the second class, with auras showing a combination of blue and gray. Among these were two epileptics and one with meningitis. Seventeen had gray auras, and among these seventeen were two eccentric people, six epileptics, one insane person and three who were mentally dull.

From these observations the doctor deduces the theory that if you have a blue aura you are most apt to be mentally fit, but if your aura is gray you are probably a bit deficient in intellectual power.

Now that science so closely agrees with the seers, we cannot reasonably doubt that psychic people have seen and do see auras. And it renders one a bit uncomfortable to think how many clear seeing eyes may have beheld very ugly auras emanating from us.

Every thought, emotion and feeling is having its influence in shaping and coloring the auras.

If we were given free choice of selecting a hideous or a beautiful head dress, or hat, there would be no hesitation about the one chosen.

We are given this privilege of selecting our auras.

Or at least we are given the privilege and power to change those which may have been given us by inheritance from other lives, or which may have been created by wrong methods of education in this life.

Not only is your aura visible to many clear seeing eyes, and to the eye of science, but its influence is felt by every one.

The dark gray or brown aura sends out a gloomy and depressing influence; and the light bright colors send out love and cheer and as-

piration to all who come in your presence.

And as you color and beautify this aura, you are helping build your body into greater strength and your brain into greater power.

Think of the aura as an absolute possession, belonging to you, and given you to make beautiful in its appearance and its influence; and so surely as you work toward this result, shall peace and prosperity and health come to you and your power for usefulness increase.

THE TESTING.

Edwin Markham.

When in the dim beginning of the years.

God mixed in man the rapture and the tears
And scattered through his brain the starry stuff.

He said, "Behold! Yet this is not enough,
For I must test his spirit to make sure

That he can dare the vision and endure.

"I will withdraw my face,
Veil me in shadow for a certain space,

And leave behind only a broken clew,

A crevice where the glory glimmers through.

Some whisper from the sky.
Some footprint in the road to track me by.

above has so many divisions, dogmas, and doctrines."

And the educated Hindu has intellectual difficulties in accepting many Christian beliefs:

"We can not believe that a newly born baby is a progeny of deadly sin. We can not believe that Eve came out of a rib of Adam or that the ass of the prophet Balaam spoke in human language, or that the sun stood still at the command of Joshua. We do not understand how the Virgin Mary gave birth to Christ. Can any science prove it? We do not understand how the doctrines of 'eternal punishment' and 'remission of sins' agree. Such religious theories as the fall of man and his redemption will hardly meet with general acceptance, but we should think that Christianity could proceed without them. The learned Hindus read the Bible as well as other religious books of the twin worlds with great care, and do not find anything new to be taken from the Bible. How can a Christian venture to advise the burning of our logical Scriptures and placing faith in his Bible which contains strange, illogical, and irrational statements?"

And when Mr. Sinha considers the religious belief of American students, he finds that "many of them agree with our religious teachings, many of them have the same intellectual difficulty in believing the statements of the Bible." Once, he continues, a Christian minister asked him why he could not make Christianity his personal religion. He answered: "Brother, ours is the universal religion—a religion that embraces everybody, a religion that is free from superstition and bigotry—a religion for the intellectual people, and I have in-

tellectual difficulty in taking Christianity as my personal religion." He tells of talking with a Christian lady, who told him that if he became financially embarrassed through conversion he could be helped with money, and if he should have trouble getting a Hindu girl for a wife, "she could get a girl for me from her home town." "Now," exclaims Mr. Sinha, "just think of her ignorance!" And yet, "there are several such missionaries who entice others and try to convert to Christianity. Oh, how mean is such occupation!"

Then there is another side of Christianity, which would seem to be in this writer's estimation the strongest argument against its acceptance in India—"the every-day life of Christians in India and Christendom. He says:

"Before the Europeans came there was very little drinking in India. Now the country is becoming full of drunkards and smokers. There are thousands and thousands of English men and women who can not pass a single day without a glass of beer or whisky. Even on steamers going back and forth from Calcutta to London we have noticed them drink. Bishop Hurst quotes the Archdeacon of Bombay as saying: 'For every Christian we have made in India, we have made one hundred drunkards.' One prominent Swami of New York Vendata Society writes: 'Wherever a Christian missionary has gone a bottle of whisky or champagne has followed him.'

"An Englishman has said that English missions are but an attempt to convert Hindus into second-class Englishmen. If by Christian missions we mean an attempt to make Malays

man, with his "highly developed skull," was already lying in the soil of Africa a hundred and forty-four thousand years before the traditional date of Adam's creation.

Assuming again the correctness of Dr. Reck's conclusions, this time-defying preadamite has been sleeping there during six complete revolutions of the earth's poles in the great precessional swing of the equinoxes.

The mightiest sweep of time that any historian has ever ventured to assign to the entire course of man's recorded doings on the earth does not cover the half of one of those great astronomical periods, of which this frail human frame has survived six.

The site of this wonderful discovery is a natural pit sunk through strata assigned by geologists to the Tertiary Age, and in which a vast quantity of the bones of elephants, rhinoceroses, hippopotamuses, antelopes, gazelles and wild beasts of various species, had been uncovered before the human remains were found.

The latter were discovered in the steep incline of the pit, in a stratum which occupied its natural position, and showed no signs of ever having been disturbed since it was originally laid down. The attitude of the skeleton was peculiar. The knees were sharply drawn up under the chin, but yet in such a way that Dr. Reck is of the opinion that their position was due to natural causes, and that the man was probably drowned in a lake which occupied the depression. His estimate of the extreme age of the skeleton is based upon the geological character of the stratum containing it. Since that stratum showed no indications of disturbance, the conclusion must be that the human fossil

embedded in it is as old as the animal and vegetable remains accompanying it.

The man was a Negro, in anatomical structure a Negro born more than a thousand centuries before Noah's dark-skinned son, Ham, whom some people have regarded as the ancestor of the Negro race.

The skull, as already said, is highly developed, long and narrow; the head deep set in the shoulders; the chest massive. A powerful, intelligent man—not a mere brute, two-thirds baboon.

Already there is a growing dispute over the discovery. The paleontologists are trying to fix the date of this original African with more certainty. They are startled by his modernity. He looks too intelligent and to human for some of them to accept the conclusion of his discoverer concerning his age. They want to give him a more recent date.

Dr. Reck replies that the geological data are irrefragable, and points out that this is not the only example which proves that primeval man was a long time developing, and that a hundred thousand years ago, or more, he had already, in some cases, surpassed the primitive races of today. His find, he believes, indicates that the Negro race not only developed very early, but became stationary very early.

A significant fact is that the Oldowan man closely resembles in build and features the remains of Negroid men that have been found in caverns at Mentone, on the coast of the Italian Riviera. They, too, had their knees drawn up under their chins, and it is inferred that this was a burial custom of the race. In that

right thought who do not find all things added to them. How is this? And when they find their thought practicing does not work they lose faith in it, and say that there is nothing to it only having confidence and then going out into the world and hustling for all they are worth just like others who never heard of thought power, or who if they heard took no heed of it.

These failures give up the idea of seeking heaven—harmony—and pitch into the sea of discord called business competition, and struggle for success. If you have confidence, and stick to it, and if you have business brains, not average business brains, but superior, you may succeed.

What has New Thought done for this kind of success seeking? Is it any different from that practiced before New Thought came? It has done this, taught people not to seek in fear; not to fear and not to worry, but to go on with assurance that all will end well. It doesn't always, but this is a good working principle; success is more likely under this method.

But the business struggle of persons of business ability has nothing to do with the heaven-seeking method. There is no struggle in this way of seeking. Those who have failed in this method have never actually tried it. It never fails. What they did was to make a repetition of certain words and phrases mentally, and expected success to come out of that. They have over-looked the instructions—"seek." It is not saying over words, but seeking for what the words mean. Repeating the word "Harmony" a hundred times a day is all right as a starter, but if the "seeking" does not

follow, words are all there will ever be to it.

Seeking harmony is looking for harmonious conditions in the three planes of being—spiritual, mental and physical. There is no harmony in the spiritual plane if you have unhappy beliefs; seek for happy ones; "He that seeketh, findeth"—if he seeks with all his heart. Many want what they are seeking, want it a good deal, perhaps, but they do not want it with all their heart, with an undivided mind.

When you have made up your mind that you are going to put your whole heart and mind into the seeking, you will be well on the road. Along with the thinking and feeling must go action. Doing is a necessary part of seeking. On the soul plane you seek satisfying beliefs; on the mind plane you seek satisfying ideas; on the physical plane you seek satisfying conditions.

You do not have to struggle; you have only to faithfully seek. And take note, you do not have to **attain**, before all things can be added unto you, but only to seek.

As you seek, revelation shows you the path. As you seek, help comes to you from the soul plane, the mind plane and the physical or material plane. Things come to you, or you are led to them; everything that you seek and more. Not in the forms of which you have thought, perhaps, but in the substance, and better than you have thought. We are often unwise about forms, but the seeking is always right if we seek harmony.

But let us see about this seeking for harmony; there is a right and a wrong way for doing everything. Are you seeking harmony for yourself that will bring discord to someone else? That

pleasures. That is their mistake; pleasure is never to be sought as an object; it is the result of harmony. There is pleasure in eating, but if we eat for pleasure instead of use, we reap disease and torment. Use as an object leads us right, for it is the right object; pleasure as an object leads us wrong for it is a wrong object.

And this is the mistake of the world

—pleasure sought for pleasure regardless of harmony. Its transient sweet soon turns to sour and bitter, and its way is descending and full of pitfalls.

When we seek the kingdom of harmony we may always have it within, whatever the outward circumstances, but if we continue, outward circumstances will fall into line, for everything attracts its own kind.

LIGHT AND COLORS.

This is a recent work by W. J. Colville, author of "Ancient Mysteries and Modern Revelation," "Life and Power From Within," "Mystic Light Essays" and numerous other books bearing upon ethical and psychological problems.

It considers nature's fine forces as promoters of health in all conditions. It claims the finer or subtler forces in nature to be immeasurably more potent than the grosser and more external.

The author does not claim more than a popular outline of a system of practical philosophy which immediately lends itself to a large amount of demonstration. He states that "Science today is making such rapid strides in superphysical directions that it seems hardly necessary to apologize for frankly combining considerations of therapeutic treatment."

The contents in part, of this book of unusual interest cover the following:

An Outline Sketch of Chromopathy
Definite Description of Colors and

Their Respective Properties.

The Place of Colors in Medicine.
Apparatus Employed in Chromo Therapy Described.

Influence of Colors on Morals.
Colors as Perceived in the Human Atmosphere or Aura, etc., etc.

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THE WORLD'S SAVIORS.

Analogies in Their Lives Examined and Interpreted.

A study in comparative religions by Rev. Chas. H. Vail, 32 (Author of Ancient Mysteries and Modern Masonry.)

Published by N. L. Fowler & Company in London, England and New York City.

The author of this work has covered a broad field of research and condensed within some 300 pages—

THE STELLAR RAY

Or the luminous lift of the tide
 To Cynthia sifting through ether—
 Adrift in a soft sea of ether—
 And the soul-gleams across the vast
 deeps
 Of mind forever intoning
 In reverberations attuned
 As a kiss to lips that are yearning—
 Ah, leonine lips that are yearn
 ing!—
 In the swift, certain impact conceived
 Are immaculate concepts of glory.

Then trouble no more forever

The things of self and the yearning,
 Chide we ourselves no more,
 For the single endeavor so futile—
 So halting and hopeless and futile—
 But starward our progeny splendid
 Shall rise—our noble thought chil
 dren—
 With the dear, dead desires close
 claspt
 Like sheaves of crimson rose petals—
 Crushed petals of withering roses—
 Their fragrance bearing them on
 To gardens of flowers immortal.

—Charlotte deBorde Burgess.

A FARMER'S FIELDS

By Jane Barlow

On the hill-slope in the sun
 There his fields lie; every one
 Glows a jewel, where evening light
 Stays its flight from dusk begun.

O'er them curved a crested height
 Rims the east whence dawns the
 night;
 High they climb this passing day's
 Long clear rays to front aright.

By her door she stands at gaze
 Strange looks bent on olden ways,
 In a silence newly grown
 Waits alone while dark delays.

All their checkered plowed-and-sown,
 Spiny furze-bush, briery stone,
 Through their changing brown and
 green,
 Silken sheen, and blossom strown.
 Under shine and shadow seen,
 Joy to her and care have been:

Now they seen a cloud-veiled shore
 With the roar of waves between.

"Many a time he'd look them o'er,
 Late and early, from this door;
 Many a time, heart-vexed and crossed,
 See storm-tossed his little store.

"Aye," she says, "to bitter cost
 Came against him blight and frost,
 Rain and drought, and all the rest;
 Try his best, 'twas labor lost.

"Oft-times ruffled like the breast
 Of a kestrel-struck wood-quest
 Lay his feathery oats, for so
 Wild 'twill blow from yonder west.

"Or a sea-fog, drifted low,
 Left the 'tates row by row
 Blackened; for one creel he'd fill,
 Half a drill away he'd throw.

"Sure hard task he had to till
 Just the bare side of the hill,
 Let alone with wind and wet
 On him set by the Lord's will.

When dark clouds obscure the sun,
They soon will lift and reveal the
rift

Or will pass off one by one.

Don't let the light of your life go out
When afflictions do arise;
There's never a pain that hides no
gain

For the man who only tries.

Don't let the light of your life go out
With its song a minor strain;
Wind up the spring and the major
tone

Will blend with the music again.

Don't let the light of your life go out
There's never a cup of rue
So bitter to sup but in the cup
Is a measure of sweetness too.

Don't let the light of your life go out
When the temptests do arise,
Just trim up the wick and add more
oil,
There's a way for the man who
tries.

MADAME BLAVATSKY'S POWERS

A striking article in the March "Occult Review" is devoted to "Scrutator's reminiscenses of Madame Blavatsky. In the course of a personal description, he says:—

"Her hands seemed to be endowed with a life of their own. They were seldom still for more than a few seconds together. Later on she gave some sort of a reason for this. Holding her hands perfectly still over a table, the palms curved so as to form a sort of inverted cup, she remained so for perhaps two minutes or more, when suddenly there was a loud explosion like the crack of a rifle, and one expected to see that the table itself had split from end to end. I have heard what are called 'spirit raps' on various occasions, but none voluntarily produced in full gas-light like this. How far she had control over the psychic forces with which she was un-

doubtedly invested by Nature it is impossible to say, but from what I have seen and heard I am fully convinced that the forces at work were more under control than controlling.

"Thus it happened on one occasion when she was on a visit to a friend in Yorkshire that the musical bells were heard in cadence through the dining-room, and the gasaliers rang in sympathy. Later, when saying adieu to her friend, she said she would think of her, and "if you hear the little bells again you will know." About three days later, when the family was at dinner, they heard the gasaliers ring again, and a peal of fairy bells echoed from end to end of the room. These bells used sometimes to ring in her own bedroom, which led off from the study in which she worked, and on all such occasions she immediately went to her bedroom and locked the door.

"Sometimes I heard voices talking to-

as Fellows, Doctors and Members of Astrology.

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